

## THRU THE BIBLE EXPOSITION

### **Deuteronomy: Moses' Great Appeal For Israel To Obey God For Blessing Part VII: Moses' Summary Of God's Covenant Requirements, Deuteronomy 29:1, 2-30:20 B. Adhering To God's Ancient, Dispensational, Pretribulational, Premillennial Plan (Deuteronomy 30:1-20)**

Introduction: (To show the need . . .)

(1) The recent Nazi-like act of armed, masked men distributing flyers to eastern Ukrainian Jews telling them to register with pro-Russian separatists has brought the denunciation of world leaders (foxnews.com, "Ukraine prime minister vows to punish people behind fliers ordering Jews to register," April 20, 2014). *Yet, the belief formed in Christendom that Israel no longer has a key role in God's plan has spurred a lot of such anti-Semitism today:*

(a) Edward McNall Burns, Western Civilizations, 6th ed., 1963, p. 334, 530 and 889 reported how Adolf Hitler's claim to rule the Third Reich arose out of the theology of Frederick Barbarosa of Germany's twelfth century ruling family, the Hohenstaufens. This family called the empire of Germany and Italy the Holy Roman Empire on the conviction that it was a universal empire set up by God and co-ordinate in rank with the Roman Catholic Church.

Now, the Roman Catholic Church and the Protestant Reformers, interpreting Scripture *figuratively*, had already long taught that the **Church replaced Israel** in God's plan so that Christ's Kingdom was the era of the Church between Christ's first and Second Coming, and that there is no literal, Revelation 20:4, 1,000 year reign of Christ over Israel, the "amillennial" view of world history, John F. Walvoord, The Blessed Hope and the Tribulation, 1976, p. 12-13. Then, "postmillennialism," a later development of amillennialism, held that the last 1,000 years of the Church era will see a golden era followed by Christ's Second Coming, Ibid. This view leads to "Dominion" theology where the Church is held responsible to practice political and social activism to gain dominion over the secular world!

Thus, the amillennialism in Christendom that held the Church supplanted Israel in God's plan so that the Church was to rule the world under Christ eventually influenced Adolf Hitler to develop the rationale for his rule over Europe in the Third Reich, and he then persecuted Jews as an unwanted people group presumably discarded by God!

(b) Yet, such amillennialism permeates much of evangelicalism today, leading to anti-Semitism: "In 2002, D. James Kennedy, R. C. Sproul, and dozens of others declared that Israel has no special title to land in the Middle East, having been replaced by the church," Dave Hunt, "A Call to Repentance," The Berean Call, Nov. 2006, p. 1.

(2) However, we at Nepaug Bible Church view Scripture *literally*, thus becoming "dispensationalists" who see the **Church as NOT replacing Israel** in God's plan (Charles C. Ryrie, Dispensationalism Today, 1970, p. 159), but noting God has *yet* to fulfill His plan to set up a *literal* 1,000 year reign of Christ on Israel's Davidic throne. Viewing the Bible literally also leads us to see this literal reign occurs after the Great Tribulation that in turn occurs after the rapture, leading us hold to the pretribulational and premillennial rapture of the Church. This stance also leads us to honor the Jew and not to try to control the world with activism as in amillennialism, but to focus on discipling men.

(3) Nevertheless, this stance that we have has long been criticized by others in Christendom as being errant simply because it is an allegedly "new" belief in Church History, Ibid., Ryrie, Dispensationalism Today, p. 13, 66-67.

*Need:* We ask, "How do we answer the claim that our dispensational, pretribulational, premillennial view of the Bible where Israel still has an honorable future in God's plan, making us pro-Semitic, is a 'new' view, so it errs?!"

- I. Following the suzerain treaty format of the book of Deuteronomy that ends at Deuteronomy 29:1 is the Deuteronomy 29:2-30:20 summary of God's demands for Israel's blessing (B. K. C., O. T., p. 313-316).
- II. At Deuteronomy 30:1-9 is Moses' amazing prophecy on Israel's still future repentance and renewal in a Messianic Kingdom that presents God's long-term, dispensational, pretribulational, premillennial plan:
  - A. In Deuteronomy 29:2-29, Moses predicted the great judgments God would bring upon Israel when she turned to idolatry, judgments we learned in a past sermon in this series out of the book of Deuteronomy included great trials under Assyrian, Babylonian and then Roman invasions and/or captivities.
  - B. However, in Deuteronomy 30:1, Moses **shifted** his focus to predict what would occur when Israel, totally dispersed among the Gentile nations due to her sin, would repent with all her heart (Deut. 30:1-2), noting that God would begin to turn her captivity and return her to the land of Israel, Deuteronomy 30:3.
  - C. Remarkably, these great post-repentance blessings, **if taken literally**, have **not YET occurred**, so **MOSES in Deuteronomy 30:1-9 was PREDICTING in ANTIQUITY God's LONG-TERM, DISPENSATIONAL, PREMILLENNIAL, PRETRIBULATIONAL PLAN for WORLD HISTORY (as follows):**

1. First, the Deuteronomy 30:3-4 regathering of Israel from the remote parts of the globe is **yet** to be *literally* fulfilled, an event to occur at Christ's Second Coming, Matthew 24:31; Isaiah 43:5-7; *Ibid.*, p. 315.
2. Second, the Deuteronomy 30:5, 9 material blessing of Israel above what had occurred for her forefathers, is **yet** to be *literally* fulfilled, and that at Christ's Second Coming, cf. Amos 9:11-15.
3. Third, the Deuteronomy 30:6, 8 predicted divine creation of a circumcised heart in the nation Israel so that she loves the Lord with all her heart and soul so as to obey Him is **yet** to be *literally* fulfilled, an event to occur at Christ's Second Coming, cf. Zechariah 12:10-13:1, 9.
4. Fourth, the Deuteronomy 30:7 predicted divine curses placed on all of Israel's enemies who hated and persecuted her is **yet** to be *literally* fulfilled, and that at Christ's Second Coming, Zechariah 14:12-19.
5. Now, **Jesus Christ Himself** handled Scripture using the *literal* method of interpretation as witnessed in Mark 12:18-27, so since these Deuteronomy 30:3-8 predictions, if taken *literally*, are **yet** to be fulfilled, then Moses was used of God to predict God's still-future, literal fulfillment of His Kingdom blessings to Israel, the dispensational, pretribulational, premillennial layout of world history.
6. Thus, as Moses made this Deuteronomy 30:1-9 prediction in 1406 B. C. (*Ryrie Study Bible, KJV*, 1978, p. 2023), **3,420 years ago**, a prediction **YET** to be *literally fulfilled*, the dispensational, pretribulational, premillennial format of keeping the Church and Israel distinct from each other in God's plan is **NOT** a *NEW* belief system, but *very ancient Biblical truth taught by "Moses, the man of God,"* Psalm 90:1!

**III. Not ever wanting to vent His judgment on Israel, God in Deuteronomy 30:10-20 STRONGLY and REPEATEDLY had Moses in antiquity urge her to obey Him that she might escape His judgment:**

- A. In a closing plea for Israel to avoid having to experience God's judgment before her distant renewal following repentance, Moses clarified that only wholehearted obedience would bring divine blessing, Deut. 30:10.
- B. God added that these commands were not too difficult or too distant for Israel to know, but that His Word was close to her, in her mouth and heart or mind, so she was fully humanly able to heed it, Deuteronomy 30:11-14.
- C. Israel was to choose between blessing for loving God so as to heed Him (Deut. 30:15-16 NIV) or devastation for turning from Him to false gods, Deut. 30:17-18 NIV. Moses closed the section, calling heaven and earth to witness the suzerain treaty between God and Israel, urging Israel to love and heed the Lord, Deut. 30:19-20.

***Lesson:*** (1) *The dispensational, pretribulational, premillennial view of Scripture where Israel still has a great future in God's plan is NOT a 'NEW' view, but a 3,420 year old truth taught by Moses, the man of God.* (2) *The Church is thus not to demean but to honor the Jew, it is not to focus on social and political activism but on making disciples, and its hope is not a Christian utopia on earth created by the Church, but God's deliverance in the pretribulational rapture of the Church out of the world, followed by the Great Tribulation and that in turn by the Church's return to earth with Christ in His Second Coming when He sets up His worldwide Messianic Kingdom!*

***Application:*** (1) *May we trust in Christ for salvation, John 3:16.* (2) *Then, may we interpret the Bible literally to hold to the dispensational view versus adopting the non-literal interpretation that leads to amillennial or postmillennial beliefs, making our focus discipling all men and loving the Jew versus getting involved in political and social activism that turns one anti-Semitic in a world standing in great need of God's salvation through Christ.* (3) *May we also heed God's ancient Deuteronomy 30:10-20 call that His people obey Him for blessing!*

**Conclusion:** (To illustrate the message . . .)

Just because a view like "dispensationalism" is held to be "new" in Church History does not make it wrong. Indeed, Protestant Reformer, John Calvin himself, in answering the charge by Romanists that the doctrine of the Protestant Reformers erred because it was "new," answered: "First, by calling it 'new' they do great wrong to God, whose Sacred Word does not deserve to be accused of novelty . . . That it has lain long unknown and buried is the fault of man's impiety. Now when it is restored to us by God's goodness, its claim to *antiquity* ought to be admitted at least by right of discovery," *Ibid.*, Ryrie, *Dispensationalism Today*, p. 67 in citing John Calvin, *Institutes of the Christian Religion*, "Prefatory Address to King Francis," p. 3.

**The literal handling of Scripture leads us to the ANCIENT view taught as far back as Moses, the view of "dispensationalism." Thus, (1) May we trust in Christ as Savior to be saved. (2) Then, armed with Deuteronomy 30:1-9 that upholds the dispensational, pretribulational, premillennial view of Bible history, may we (a) NOT seek to make the Church rule the secular world as in amillennialism or postmillennialism, but rather (b) honor all men, including the Jew (1 Peter 2:17), and (b) disciple all men, starting with the Jew (Romans 1:16), that (c) all men might trust in and follow our Lord Jesus Christ!**